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. . . Tolstoy has written a preface for a new biography of William Lloyd Garrison, which is about to be published in English by the Russian house of Tchertkoff, in London. Tolstoy has always greatly admired Garrison, who was a consistent advocate of non-resistance, long before the Russian Count took the matter up, and this preface is devoted very largely to a discussion of this subject in its many bearings.

. . . As a result of the great reduction in the budget occasioned by her pacific agreements with Argentina, Chile will be able by the end of this year to redeem her paper money. For the next year it is estimated that the receipts will surpass the expenditures by twenty-two million piastres. The money received for the two warships sold is being spent for the improvement of the docks of Valparaiso and other ports.

The Passion of Peace.

BY EDWIN ARNOLD BRENHOLTZ.

The passion for Peace has preëmpted my soul.
How can words that work otherwise issue from me!

I recall how Revenge roved abroad in my life;
How the work of the world seemed to sanctify strife;
How the slaughter on battlefields seemed a necessity;—
How I loathed all the years that had yielded to Peace.

* * * * * * * * *
For I pictured this Peace as a weakling whose baseness bred
cowards; whose miser-insanity stultified souls; whose
willess supineness sent *manhood* to death—
For I fed on the lies War delivered with unction;
I believed;

But I ne'er had beheld in her passion this Power eternal.

I accepted as hers miscalled children of Cowardice.
I surprised Peace (and knew her) with passion unspeakable,
passing them by.

I was stirred to my soul, and spake instantly, sternly:
“Art thou then not the mother of these; of the vices that riot
when War is withholden; of the crimes we accept as thy
children, brought forth when the Nations are resting from
slaughter, in the years when we yield to soft Pity’s
enticements?”

Oh, the passion, impelling, that leaped to her eyes!
Oh, the loathing that looked where that progeny flourished!
Oh, the longing, the love unappeased that pervaded the answer:
“*I am virgin; awaiting one day that denies War’s dominion,*
awaiting to welcome the soul that has never mistaken War’s
children and Greed’s as the fruit of my body, my soul’s
reproduction.”

I am peace; I am virgin;—and waiting the day of espousal.”

Oh, the passion that spoke from the soul I encountered!
Oh, the long years of waiting, to make myself worthy!
For the passion for Peace has preëmpted my soul!

“Still lives for Earth, which friends so long have trod,
The great hope resting on the truth of God,—
Evil shall cease and Violence pass away,
And the tired world breathe free through a long Sabbath day.”

— Whittier.

Address (condensed) of Leonard Courtney at the British National Peace Con- gress, Manchester, Eng., June 22.

We are met at a time which, I am afraid, cannot be said to be very favorable to the cause of peace. The facts of life which we have to face and acknowledge, and which it would be not only foolish but criminal to ignore, are at the present not favorable to our hopes. We are witnessing a very severe war, a war of a new character, which is not only severe but promises or threatens to last—a war between a great European Power and an Asiatic Power which shows at least the capacity to meet, if not to the end upon equal terms, at all events for a time upon terms really superior, the European Power.

That is not all. We have to witness what is evidently the beginning of a war between ourselves and a country which has given no offense, save that of desiring to be left alone. [Cheers.] In opening up this war we are disregarding all the experiences of our predecessors; we are neglecting the lessons which have been supposed to be accumulated by the history of our own past.

These are facts which thrust themselves before us in contemplating the operations of the world. But I think we have something more to acknowledge as weighing against our hopes and our aims than the facts, important as they are, of the war between Russia and Japan and the expedition which we have sent into Thibet. We have to recognize the state of feeling amongst civilized countries, which is one always pregnant with danger of war, instead of the old desire for pacific relations. Instead of a temper of trust and confidence in our neighbors, there has come over Europe and there is extending beyond Europe into the continent of America a temper of aggression, a temper of annexation, a temper of extension of influence and authority which is most threatening to the future peace of the world. How is such a temper to be met, how is it to be assuaged, how is it, if possible, to be laid to rest?

The one answer, which may not seem to be a hopeful answer, which I would give at the outset, is that it is only to be met by the conversion of men, by bringing home to individuals a sense of the iniquity of war, by getting them seized with a sense of the beauty of peace; it is by creating in them something like a passion for the pacific settlement of disputes and a dwelling together in brotherhood of the nations of mankind. It is by these, and these only, that we can ensure the development of peace throughout the world.

This is no new doctrine, no new teaching; and it seems very little to advance us in carrying forward our aims and in fulfilling our hopes. Yet we must fall back upon it, discouraging as the past may have been, unsatisfactory as the prospect of the present may be—we must fall back upon this as the real hope of the future; and even now, looking about us, looking at other nations and looking at our own, we are not without some hopes that the struggle between good and bad, though not always successful, is still one in which we shall win. Some progress has been made, even in recent days, towards the goal we desire to reach. We have seen a movement towards arbitration, which has resulted in